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A THIRD
LETTER.

To The Reverend The Ministers
of THE CALVINISTICAL Baptist Board:

Occasioned by their *uncharitable*, as well
as *false* insinuations,

concerning The Author's Application to THE QUAKERS,
and his Attempts of Conformity to THE NATIONAL
CHURCH.

In which likewise

are to be found, his reasons for making a *tour* to PARIS,
and his leaving The Congregation at *Devonshire Square*
after his return.

By SAYER RUDD, M. D.

*Provok'd, Too far, we resolutely must,
To the few Virtues that we have, be just.*

ROSCOM.

*Si genus humanum et mortalia temnitis arma;
At sperate deos memores fandi, atque nefandi.*

VIRG. ÆN.

L O N D O N:

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side*. MDCCLXXXV.

[Price Six Pence.]

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To the reverend the ministers of
The Calvinistical Baptist persuasion,
meeting at BLACKWELL'S Coffee
House.

Reverend Gentlemen,

WHEN I had sent you my last letter, containing *impartial reflections* on your *ingenious* and *learned* MINUTE, I pleased myself with thinking, that I should have no farther occasion to address you, as A BOARD: I was in great hopes, that you would have consulted your own interest so much, as to have given me no *repeated* provocation to continue my *remonstrances*. But finding that you *choose* to distinguish your selves as *my enemies*, and that, whatever *disposition* I may have to be *silent*, you are *resolved not to let me alone*; I must be lost to all sense, not to understand, that there is a *necessity* for me, either to submit to this *drudgery* afresh, or, by suffering you to go on without *any rebuke*, tacitly

citly *concur* with your *reports*, and *confirm* your *malitious insinuations*.

I TAKE upon me, Gentlemen, to be positive here, because, when the case comes to be such, with one, who sustains the character of a minister, that mankind are told, and many, without doubt, made to believe, “ That he is
 “ a person of no conscience, a man of no
 “ principle; in short, one, who has nothing
 “ in him truly religious; but, on the contra-
 “ ry, that he is to be bought and sold into
 “ any denomination; that he will take any
 “ side in *doctrine*, and join with any party in
 “ *practice*, just as interest bears sway, and
 “ worldly advantage is best to be promoted:”
 I repeat it, and say, because when things look with this *threatening aspect*, and a man comes to be denied every pretension to a *moral* character, as well as that of a *christian*; not a *soul*, but will conclude, and with all the reason imaginable, that if the person, held out in this light, has *any thing* to say for himself, tho’ it were only *the shadow* of a defense, *that* must certainly be the time for it, when such *rumours prevail*; and that he must either *then* speak, or *for ever* hold his tongue.

Now, Gentlemen, you need not that I should tell you, either that clamours concerning me, of like import with those mentioned above, are *rise* in the world, or that those clamours are what you have *raised* and *fomented* with the public.-----But thus much, perhaps, it may be very proper I should say, at full length,

length, that I may not seem wanting in my regards to this venerable board, That as you have been pleased to take this *farther* liberty with my character, and have made your selves judges not of *my actions only*, but *even of my heart*, it is highly convenient, that I should examine into *the reasons* on which you procede in these *heavy charges*; and also, in case it should be found in the issue, that you cannot *support* your allegations, that I should not only do myself *justice* by turning all *the venom* and *calumny* on your own heads; but indulge myself in the overflowings of that *satisfaction*, which will always result from *injured innocence*.

I VERY well remember, that now, much about a year and an half since, that is to say, just after my expulsion, *rumours of this kind* were got abroad.-----I drew up *a state* of the matter, at that time; but at *the instances* of some friends, who thought it would fall *hard* on the board, consented to *suppress* it.

It is true, my principal concerns in that were with Mr. *Gill* and Mr. *Brine*. For having made them privy, the latter especially, to *the secrets* of my conduct in respect to *The Quakers* and *The Church of England*, I imagined, I could not *sufficiently protest* against their *baseness* in *betraying* me.

BUT since that, having had an opportunity of discoursing them on *the subject*, they *clear themselves* by *denying* the fact, and *charging* the *first* discoveries upon one and another of
their

their *brethren*; which *brethren*, as they say, had it from one who is now *dead*, and even one, to whom I *never* divulged it.

HOWEVER, leaving that, since the matter is *too intricate* for me to determine; whether we can positively fix on *the original*, or not, it is still plain, even from what The Gentlemen last mentioned have said, that it lies *among your selves*: They have only *extended* the charge, and with all my heart; let it be *common*; allow it to be *general*: Nay verily, with respect to the *present* rumours, which are a sort of *addition* to what was *first* given out, or a kind of *wicked improvement* upon it, the charge, as far as I can see, must be *universal*: Here, it seems, you are *all* concerned. And therefore, not to confine myself (as I did in *the state* referred to *above*) to *the unfaithfulness* of *particular friends*, or *the most intimate acquaintance*, I am now concerned with you as *a body*; as such, who have *jointly*, as well as *severally*, contributed your parts in *loading* me with reproach, and *firing* the minds of *professors* against me.

Do not mistake me, Gentlemen; I am not giving you *a false alarm*, I am not bringing a *false accusation* against you; what I have here suggested, is no *chimera* of my own; no phantom owing its birth to the force of *imagination*, or the heat of *resentment*: No, it is *all fact*, *all too true*. I have met with these things, as they are now related, I mean, as charged upon the members of this board, from
one

one and another at LORINERS HALL. There have I been questioned upon the head, and that with no small *rigour* and *nicety*; because reports, truly, under *your attestations*, and bearing *the sanction* of *your* names!

NAY more, I have very lately received the same informations by *the post*. A letter, from no inconsiderable place in the country, is charged with the same intelligence. So that we have testimonies *enough* to the thing: It is no *private* matter; so far from it, that, in short, it is in every body's mouth among *the dissenters*. You have *given* it out, and it *works* as you designed it; it *spreads* like *wild fire*.----- You are but too sensible of your *advantage* upon this account: Whatever comes from *this quarter*, you very well know, is sure to succede with *the bulk* of the people; for being so *weak* as to receive *all* that *you say* for *truth*, they readily become your *drudges*, and *propagate* it as *such*.

BUT because *conversation* is exceedingly *various*, and we can neither so *faithfully* retain, nor so *exactly* judge of those words which are delivered to *the ear*, as those which are committed to *paper*; I apprehend, it will be most proper, in the present case, to take *your charge*, as transmitted to me in *writing*. There we may hope to see it in the *strongest* terms, as well as at *full length*. For this reason I shall not think much of transcribing it from *the letter*, spoken of above. Now there it stands thus:

----- " I AM

----“ I AM informed, that the true reason
 “ why *the board* dealt with you in the man-
 “ ner you complain of, was because they had
 “ good reason to conclude, that you made no
 “ conscience of religion, or did not adhere to
 “ any set of religious principles, as a matter
 “ of conscience; but could comply, or fall in,
 “ with any sentiment or sect, that would best
 “ contribute to your worldly interest. And as
 “ a proof or confirmation of this, they in-
 “ stance your having waited upon some per-
 “ sons of prime figure among *The Quakers*,
 “ with a design of going over to them; and
 “ likewise your attempts of conformity to
 “ *The National Church*; but, say they, both
 “ of them being *outbidden* by Mrs. GINN,
 “ you fell in with her notions, and undertook
 “ to become an advocate for them.”

THIS then is *your charge*, Gentlemen; *this*,
 it seems, *your pretence* for expelling me the
 board, and treating me as *an heretic* and *an*
heatben.-----Well, we shall see how *just* it all
 is, what *real* foundation you had for *these cen-*
sures, when we have considered *the general oc-*
casion of my applying to those *different inte-*
rests; *the liberty* I took in each application, or
the real state in both cases; what my *behaviour*
 was under those circumstances, where your
 selves are witnesses for me; and lastly, *the ob-*
servables in your own conduct, as it relates to
 the present affair,

THE

THE GENERAL OCCASION,
inclining me to leave the particular baptists,
was as follows:

You very well know, Gentlemen, that I entered upon the ministry, and took the charge of a congregation, when *young*.----Now it happened, during the course of my service at *Devonshire Square*, that several things turned up to make me *uneasy*. This, I believe, you are all in a measure sensible of, tho', it may be, strangers to *the particulars* themselves. These therefore, as they *nearly* concern the present argument, must be laid before you. And they were of *two sorts*: First, Some, that were of *a religious* or *public* nature; and Secondly, Others, that may be called *private* or *secular*.

To the former class I refer some *warm disputes*, which turned up between *the heads* of that community and myself, concerning "The right of the pulpit; The liberty of requesting ministers of a different denomination to preach for me; The matter of open, or mixt communion, *and the rest*." And as to the latter, namely *private* or *secular* discouragements, the account is this: "That having excused in some domestic expences, as well as the furniture of my library (for want of considering, that I was not a person of real fortune or estate) and opened my circumstances, in the extent of them, to *the principals* of that society, I received no other assistance, than the bare, dry advice, *That I must endeavour*

B

“ *deavour to retrench*; when the loan of fifty
 “ pounds, for two or three years, would have
 “ answered the necessity I was then under, and
 “ have made me perfectly easy: That my cir-
 “ cumstances were first made too public in the
 “ congregation itself, and from thence quickly
 “ carried into the world; by which means I
 “ was not only rendered contemptible abroad,
 “ but exposed to considerable discouragements
 “ in my ministrations: That besides this, such
 “ instances of respect were neglected, as had
 “ no manner of relation to their pockets; and
 “ above all, That they, at last, threw me upon
 “ strangers, those of other communities, for
 “ assistance.”

Now, Gentlemen, this being the situation
 of things, in what way, do you suppose, must
 it affect a *young, unexperienced* person; one who
 knew little of mankind, and had seen but lit-
 tle of the world? You cannot, I should think,
 make any difficulty of allowing, That this
 was enough to stir up apprehensions *full of*
distress. What *prospect*, do you imagine, could
 I have before me? Had I any thing to presage
 but *wrangling* and *discord* among *those bre-*
thren, but *trouble* and *contempt* to *myself*? And
 supposing this to have been the case, which is
 sufficiently *natural*, and which it *really* was,
 what *passions*, may we conclude, would *first*
 seize upon a person, thus circumstanced?
 Would he have *so great a command* of his tem-
 per; would he act with *so much coolness* and *deli-*
beration, and a *young* person too, as to cast a-
 bout

bout him *immediately* for *interest*, and level his *first scheme* for *the world*? Or rather, Would not *resentment* and *indignation*, apprehending he was *imposed* upon in some articles, and *neglected* in others, rise so *high*, and sway him so *absolutely*, as to *alienate* his regards to *self interest*, and *quash* all *present* deliberations for *the world*? Here the *first*, *immediate* concern is to get rid of the burden he lies under; this the person *resolves* at all hazards, leaving himself no time to consider, whether he may not, by measures too *hasty* and *precipitant*, still plunge himself into *greater* difficulties. ---- I do not know, Gentlemen, how you find it at *such* seasons, or whether you have *entirely resigned* your selves to every degree of *servitude*; but I assure you (for ministers, you are sensible, are but men) *the discouragements* above had *too much* this influence upon me.

Well, this supposed, How are we to account for it? Where are we to place, not only *the birth* of this resentment, but *the indulgence* of it, in this manner? ---- To *self interest*? To *worldly advantage*? No, It is plainly a *contradiction* here: It is like *the lion* in the way, which obstructs every avenue on that side. ---- It is, in short, to be resolved into *weakness of natural temper*, *ignorance of men and things*, and *the want of judgment to manage in the world*. It has been so with me; It was my case, I assure you, in the affair we are now canvassing. ---- And will you also allow me this, Gentlemen? ---- You shall allow it me; I have but

too just a right to this character ; my pretensions here are but *too full*, secured to me by *too many* instances. --- But then what becomes of this *charge of covetousness*, this *love of the world*, that I am so *followed and reproached with* ; and that is made *the prevailing motive* to the *applications* before spoken of ? ----- No, take my word for it, 'twas *no such thing* ; it was *present resentment*, and this occasioned from *weakness of mind*, and *want of experience*.

If what has been last said be not sufficient to convince you of *my innocence* with respect to *all secular views* in *these applications*, let it then be farther considered, That I could have no prospect of *mending* my circumstances by leaving *Devonshire Square*. For whatever my *difficulties* and *incumbrances* might be, from the reasons before given, you very well know, that in point of SALARY I was not behind any of you all ; nay, I may safely say, that I had *considerably the advantage*. So that I must own, however, in honour of that *community*, that their *mistake* did not lie *there* ; but in not *allowing sufficiently* for those things, which it was then *too late* to prevent. ----- Well, where, do you imagine, I could go to *better* myself *as to the world* ? To make it worth upwards of *an hundred a year* to me ? I am sure, nothing of that kind could be expected from *the application* I made ; so that if the world was at the bottom (tho' I think every thing concurs to prove *the reverse*) I was as much *mistaken* in my measures, as creature could possibly be.

AGAIN,

AGAIN, lastly, under this head, my *natural disposition*, which I shall mention here *once for all*, strongly *contradicts* every *imputation* of this sort. I have nothing *mercenary* in my *natural temper*. And for this I dare appeal to your selves; *you know* to the contrary: And therefore it is the more surprising, that you should stoop to *such an insinuation*.-----However, on this foot, take what liberties *you please*, I am sure to stand unsuspected with *all* my acquaintance, who, I am positive, will never believe any thing like that of me, tho' it come from persons of no less *veracity* and *conscience*, than the members of this board.

My next business is to exhibit

THE TRUE STATE
of things in both cases.

You will observe, Gentlemen, from what I am now going to offer, that I am far from having any inclination to *detract* from *the real truth*: But then it concerns me, you must believe, to *keep up* with this board, and see that *you do not outrun* it. So far as you have even *the colour* of justice on your side, you shall be allowed the glory of that triumph, which *greater minds* would despise; which persons of *true Christianity* would forbear to challenge. But, to be sure, I cannot stand by as *an idle spectator*, while you are making havoc of my character at all adventures, sporting your selves with my *afflictions*, and, right or wrong, pulling

ling me down, that you may raise your selves, with more *ease* and *security*, on my ruins.

MISTAKE me not, Gentlemen, as to the *meer* facts themselves, I do not deny them; I mean that I was *once* or *twice* (and *above twice*, I think, I was not) *in conversation* with some gentlemen of *prime figure* among *The Quakers*: And that, after this, I did wait, tho' upon different occasions, on the late Lord KING, then Lord High Chancellor. But I protest against *the invidious light* in which you represent these things, and *the uncharitable constructions* which you are pleased to put upon them: I disavow *the licentious principles* to which you attribute these steps, and *the unnatural, unchristian inferences* you draw from them: That is to say, more plainly, I deny that my *motive* in either case was *self interest*; that I was offered *sixty pounds* by the one, and a living of *sixty pounds per annum* by the other (which are the accounts conveyed to me by *another* letter on this subject) but that neither answered *my mercenary expectations*: I deny that I made *any concessions*, in the one case, or in the other, *beyond* the limits of *an honest mind*; and that I did, in the least, infringe upon *the liberty* of my conscience, turn *apostate* from God, or *recede* from the *dictates* of that religion, which is *pure* and *undefiled*. For these, if not more than I have yet mentioned, you know, Gentlemen, are *the kind, the generous, the christian* things which you have said yourselves, and which your friends, after you, are ready to say of me.

You

You will ask then, I presume, particularly, What was it, that you represented to *those gentlemen among The Quakers?* ---I signified an inclination of coming over to them; that must not be dissembled.* And this I did upon the following *confessions*: " That I could not " but approve the method they took for the " carrying on of public worship" (referring to that *common* liberty of speech which the brethren are allowed in these communities, and for which, if any please to dispute it, I imagine, we have a sufficient precedent in *the apostolical church at Corinth*) " that the profession they made of a greater degree of spirituality, than some other denominations, " was highly commendable; that I was greatly pleased with that spirit of love and tenderness which seemed to prevail thro' the " whole body; and lastly, with that economy or good order in which they managed " all their public affairs."

Now, Gentlemen, what is there so monstrously *beterodox* in all this, that I must presently be a man of *no principle*, a person of *no conscience* for expressing my self in this way?

--- You did not apprehend this was the case?

---Neither

* It may not be amiss here, to give you a fuller insight into the *reason or spring* of this application, to observe, That, in *reality*, it was not *spontaneous or voluntary* in me; but at first suggested by another, to whom I was under no slight obligations; and pursued, if the little I did in it may be thought to deserve that term, more from a *submission to the judgment and authority* of that person, than any *immediate bias*, or *genuine inclination* of my own. So strangely are we sometimes involved! So suddenly betrayed, and lost to our selves!

-----Neither Mr. Gill, nor Mr. Brine must pretend to say that ; the latter knew it almost from the beginning, and the former by a conversation, *prior to the revival* of the present reports.-----But supposing it even as you would suggest: Why then had you not taken more *time* and *pains* to have informed your selves better? What *relief* or *satisfaction* is this, to come and tell me, That you formed *other* notions of my conduct on this head?-----There is nothing in this, but what you could *safely* profess your selves---I know there is not. But then, what becomes of *your wisdom* and *honesty*, *your religion* and *conscience* all this while?

THIS, to the best of my remembrance, was *the whole* that I offered in favour of *that denomination*, or as *reasons* inclining me to their side. And you observe these are all *general*, *indifferent* things ; *the externals* principally, or *formal decorations* of religion. I do not know that we entered upon any *doctrinal* topic ; nay, I think, I may be certain, we did not. We canvassed no *controverted principles* ; said nothing concerning *positive institutions*, which make so great a part of *your fundamentals*. So that you, above all persons in the world, should not have charged me with *apostacy* ; because I was still *thoroughly tender of your favourite schemes*.---Well for me, I happened to be no *unitarian* at that time.---

BUT then, say you, Gentlemen, tho' you have purged your self pretty well as to this,
What

What *account* do you give us concerning *the sixty pounds*? Or are you willing to *forget that*?

---Why, truly, Gentlemen, the *best* account I can give you as to *that*, is, I apprehend it to be entirely *a conjecture, a fiction* of your own.

---But you were always *ingenious* at this work; very *expert* and *fruitful* in your *conclusions*--- You knew I was *incumbered* in the world, and so you *naturally* supposed, there must be *money* in the case.---I will not pretend to say, that I left those gentlemen intirely in the dark as to my circumstances; that, I think, would hardly have been *honest* either to them or my self: But this I protest, there was no *proposal* on my side, nor any *promise* on theirs.

NOR is this all: I can give even *stronger* proofs than all these of my *sincerity* and *orthodoxy* at this time: I speak in *your sense* of things, and therefore mean, Gentlemen, *stronger* proofs of my attachment to *your set of religious principles*; for that, at present, is to be *the test* of conscience, and *the standard* of truth.----- They knew I was a minister among *the particular baptists*; they knew that I preached at *Devonshire Square*--- You will not scruple to own, I suppose, that they are *a wise, cautious* body of men; that they *understand* their own interest, and take as much *care* of it, as any in the *dissenting* way.--- Well, do you think, they would not have *a spy* upon me; that they would not, in the most effectual manner, make themselves acquainted with my *doctrinal notions*? No doubt of it.---I observed one

and another of that *denomination* attending at *Devonshire Square*, time after time--Now therefore was *the crisis* ; this, if ever, was the time to carry my point with *The Quakers*. And to be sure (to speak in your own way) being such an *abandoned, mercenary* creature, under no restraints of *honesty* or *conscience*, there was nothing so *erroneous* and *abominable*, that I would not *utter* and *inforce* to secure my *interest* with *that body*.----- Why, had it been a matter of indifference to me what *party* I had took ; or had I been influenced by those regards which are *purely secular*, it must certainly have been as you suggest. Supposing *your principles*, as I said before, both *the rule* and *measure* of truth, (for which I then wanted no inclination) I must have given up every thing that was *dear* and *valuable* to me in *religious principles*, to *private interest* and *worldly advantage*.----- But so it was at that time, I can solemnly declare, that being dissatisfied with the judgment of *The Quakers* in *doctrinal matters*, I was *far* from being under any temptation to *sacrifice* my conscience, or *compliment* them with my faith: *So far* from it, that if ever I was more expressly *Calvinistical* (as you call it) than common, it providentially happened about this time. And besides that the people at *Devonshire Square* may remember, I became less acceptable to them in *the latter part* of my ministry, on this very account; I make no question, but there are those among *The Quakers*, now living, who can be witness for me, that

that I was far from *prevaricating*, or *concealing* my sentiments.

AND what will my dear friends say to me now ?---There was certainly a great deal of *weakness* in this conduct---*Gravely pronounced*, upon my word---But that I knew---What is that to *the question*, to *the charge*? Where is *the wickedness*, *the worldly mindedness*, *the want of conscience*, *the apostacy*, and the rest? Now, to trust you with one secret more, I will venture to tell you, That so far as I acknowledged my self then, so far am I *A Quaker* still; and, for what I know, shall live and die such. For as I never did, so, I hope, I never shall *wickedly* deny, or *knowingly* depart from that, which I believe in my *conscience* to be *scriptural* and *true*.

THUS much for my *application* to *The Quakers*; now for the other *extreme*, my attempts of *conformity* to *The National Church*,

You see, Gentlemen, from the accounts above, what it was that obstructed my joining with *The Quakers*. However, this notwithstanding, I was determined, as I said before, some way or other, to leave *Devonshire Square*; being under *such circumstances*, that it was *impossible* for me to serve that community, either with *pleasure* to my self, or *advantage* to them: Wherefore my next turn of thought was upon *The Church of England*.

I INDEAVOURED to weigh, as *nicely* as I could, *the advantages* and *disadvantages* on this side; that is to say, how far my *conscience*

could fall in with *the principles* and *worship* of *The Establishment*, and wherein it *objected* to one, or the other. In matters of *doctrine* or *principle*, I could not see, but *their articles* secured every thing to me that might be judged *substantial* in religion, and *necessary* to *salvation*; so that what chiefly stuck with me in *the former case*, was *here* superseded. Besides which, I apprehended, I should have this *considerable advantage*, That I might not only indulge a *greater freedom of inquiry*, but allow my self, upon all occasions, a *greater liberty of speech*----Things were soon brought to a *narrow compass* in my mind, and I had nothing considerable left to debate, unless it was *the sprinkling of infants*, and the use of the *common prayer*----What should I do in these cases, the former especially? That I could at no rate submit to, without a *manifest injury* to my conscience. How then could I possibly manage in this affair? I will tell you, Gentlemen----As I had thoughts of applying to the late Lord Chancellor, I was determined, he should know my sentiments on that head; with this particular view, that if his Lordship should be pleased to make it *an objection*, I would intirely decline all attempts of *Conformity*.

UPON this resolution I drew up a short letter, a *translation* of which I shall here give you; having annexed a *copy* of *the original*, as you find it in the margin,

* “ To The Right Honourable PETER,
“ Lord KING, Baron of OCKHAM, and
“ Lord High Chancellor of GREAT BRI-
“ TAIN.

MY LORD,

“ THE person, who presumes to make thus
“ free with Your Lordship, is a minister a-
“ mong *the dissenters*; but having been now
“ a long time dissatisfied with them, humbly
“ presents himself to Your Lordship, that,
“ thro’ Your goodness and generosity, he
“ may have the honour of being admitted
“ among

* *Viro Honoratissimo Petro, Domino King, Baroni de Ockham,
Summoque Magnae Britanniae Cancellario.*

Vir Praestantissime!

Qui has tuas in manus ausus est dare, rebus sacris fratres inter
dissentientes curas impendit. Iis vero, jam longo tempore, mi-
nime contentus, Tibi, Vir Illustrissime, submisit se offert, ut,
tua bonitate ac munificentia fretus, nomen inter clericos ecclesiae
Anglicanae locumque obtineat.

Duo autem sunt (nonvult enim Te quicquam celare) quae sup-
plicem, forsan, minus reddant felicem.

Alterum est, quod amplam satis habeat familiam; at non am-
pliozem, quam inter fratres dissentientes optime sustentare queat.

Alterum vero, et profecto majus, quod de infantium *παντομῶν*
vehementer animi pendeat.

Quod Te, Vir Spectatissime, diu conservet Deus O. M.
patriae juris ornamentum, pauperumque subsidium, et populi
Britannici delicias, vovet ex animo et precatur,

infimus inter
humanitatis ac
eruditionis tuae
cultores, &c.

16 Calendas
Octobris,
1731.

“ among *the* clergy of The Church of Eng-
 “ land.

“ NOT but there are two things (for he
 “ would conceal nothing from Your Lord-
 “ ship) which may, possibly, render him
 “ less successful in such a petition.

“ THE one, that he has a large family, yet
 “ not larger, than what he can handsomely
 “ maintain among *the* dissenters.

“ THE other, and, indeed, the greater, that
 “ he can by no means entertain an opinion of
 “ *the sprinkling of infants*.

“ THAT the Great God would long con-
 “ tinue Your Lordship, the ornament of our
 “ laws, the guardian of the poor, and the de-
 “ light of *the British nation*, is the hearty
 “ desire and unfeigned prayer of the under-
 “ written,

“ who begs leave to subscribe himself,

“ My Lord,

Sept. 16, “ a profound admirer
 1731. “ of Your Lordship’s
 “ Humanity and Learning, &c.

HERE, Gentlemen, I am again to call up-
 on you, for your opinion, as persons of al-
 lowed *penetration and judgment*.---What say
 you to these things? Have I consulted *your*
principles, and *my own conscience* in this affair,
 or have I not?---Yes, you see I have; your
darling principle: I have not forgot to signify
 my regard for BAPTISM by *immersion*; that
 one *positive institution*, which is almost *the*
criterion

criterion of a Christian with you----Why then do you *traduce* me at this rate? Why is *the worst word* we have in our language *too good* for me?----Sure you will be *ashamed* to call me an *apostate* for the future----But, why do I *injure* you by such a supposition?----It is the glory of *the particular* baptist board to be *ashamed* of nothing. You bravely push forward, Gentlemen, forcing your way thro' *thick and thin, falsehood or truth*, to carry your own cause, and secure your *little credit*, with the people.

Would you insinuate, that I conclude *too fast*, and support *that* by saying: No, the late Lord Chancellor *did not encourage you enough; sixty pounds a year was too little to buy you over to The Church?*----Well, supposing it so: What *business* is it of yours? Why should it *disturb* you?----Such a suggestion, tho' in reality a *compliment* to me, comes with a *very bad grace* from the members of this board: Because you must needs know, if you are not quite lost to your selves, that you have no *terms* of this kind to make with *The Establishment*; that you must be contented to stay where you are, or return to your particular *callings*, which I am sure you dread more, than I should, becoming a *mechanic*.----But how if all this should prove of a piece with the rest? That is to say, be intirely *false* and *malitious*.-----I know it to be so; not only because no such thing was ever *offered*, neither *more* nor *less*; but because I never had *the impudence* to think
of

of any such matter, much less to make it a *condition* of my *conformity*-----So far from all this, that I call God to witness (for I dread the thoughts of standing at your bar) that I was never *ambitious* of any thing, in this way, but *bread* for my family. I could, at this time, have relinquished, what certainly was in itself, *a comfortable, handsome maintenance*; and have contentedly *banished* my self into the *remotest* corner of the nation. I was no way *sollicitous* either as to *what* might be *allowed* me, or the *place* I might be sent to: For having *a subsistence* only, *a bare competency*, the *farther* I might be removed from this city, the better would it have suited my *disposition*; because most likely to have answered my *principal end*, which was no other, than doing what service I could, in preaching, to the best of my knowledge, the doctrines of *The Gospel*.

Now, Gentlemen, please to put this together, and be as *severe*, in commenting upon it, as you can for your lives.-----You will find, I believe, that you must *strain very hard* to make it speak your *language* with the *public*. But I procede with

An account of my
TEMPER and BEHAVIOUR
under this providence.

THUS, Gentlemen, having made it appear, from the particulars above, that *the measures* I took, in *both cases*, were rather *the effects* of *weakness* and *resentment*, than the result of any
covetous

covetous principle, or designs for *secular interest*; it will be no difficult matter for persons of your sagacity and *penetration* to run thro' the *immediate consequences* of such measures, and settle, at once, in their *genuine, inevitable issue*. You will presently observe, That *the heat of natural temper being abated*, time recovered for the mind to look *inward* upon itself, and bring matters to *the test of judgment*, as it was impossible either of these procedures, considering, at least, how they were first taken up, should meet with *approbation from a conscience*, in any degree *sensible*; so likewise, that it was equally impossible, they should be *continued*, for any length of time, with the least *satisfaction* or *eagerness*. I assure you, Gentlemen, this was my case: I did those things *in haste*, which, to make use of the common saying, I repented *at leisure*. For as my heart was not in the procedures themselves, I could not *allow* myself in *the sinful liberty* of trifling with others, and making *sport* with my own conscience. Wherefore my *first* and *principal* concern, almost *immediately* after having entered upon these measures, was, how I should *extricate* myself, and secure *a retreat*, which might neither *expose* myself, nor *threaten* the baptist interest. *The former*, I plainly saw, would involve *the latter*: And therefore, I can assure you, as *little conscience* as you are willing to allow me, my *affections* at that time ran so high on your side, that I thought there was *no temporal inconvenience*, which I could not

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willingly

willingly submit to, rather than become a *prejudice* or *scandal* to that interest, which I so heartily esteemed.

A few examples will set the whole of this affair in a clear light; and therefore to begin with *The Quakers*:

AFTER having made known my design, first, to one gentleman only of that denomination, and, afterwards, to several in company; they were pleased to fix upon a time to give me another meeting, when they designed, as I understood it, to have entered upon *the particular consideration* of my case, and have come to something *determinate* about it---Did I observe the time, or give them this meeting? No: I remember, I had just then an affair on my hands, which did, in a measure, interfere with it; yet nothing but what might have been postponed, had I been *really* willing to have brought matters to *an issue*, or have made *an immediate settlement* with *that body*.

You will be inquisitive enough, I suppose, to ask, What did you afterwards?----This, you may be sure, was a considerable *damp* in the case: However, I waited upon one of the gentlemen two or three times after this; being willing not only to excuse my absence at the time referred to, which I did; but, if possible, to disengage my self from all *future* pursuits; tho, I must own, I knew not how to go about it.---My *indifference* by this time, I verily believe, was too manifest, not to be suspected by these gentlemen; so that what
with

with no other meeting being appointed, and my *backwardness* in pressing any such thing, month upon month elapsed, till at last, from a thorough dissatisfaction in my mind, I intirely dropt the affair. Tho' I must confess, in such a way, as has given me no small pain upon reflection; having so far neglected the returns of *common civility*, as neither to wait upon them with *an excuse* in person, nor take the least notice of what I designed by writing. For which I now heartily ask their pardon in this public manner*.

BUT I need not suspend the evidence of my concern for these precipitant steps on my own *private* testimony. The Rev^d. Mr. *Brine*, one of your own members, is a witness for me here. He was at this time my particular acquaintance, and one, whom I thought, I might safely intrust with my bosom secrets. --- It happened, as we were once together about this time, that he observed a more than ordinary *pressure* on my mind. He made no scruple of saying: "That he was sure there was something which touched me in a very sensible manner." He pressed me to tell him what was the matter. I did. Upon which, expressing his concern for me, he was pleased to say, with that freedom which was common between us,

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" Prithee,

* I cannot intirely acquit my self, I apprehend, on this head, without observing, how much I am obliged to *The Quakers* for having kept this affair a secret with themselves; of which I have this undoubted evidence, That *both cases* came out together, and neither of them till I fell under the resentment of *the board*,

“Prithee, *Sayer*, put an end to it.” In my turn, I promised him I would. Tho’ in the manner before recited, and such as I am sincerely ashamed of.

As to the disposition of my mind in the other case, I mean respecting my attempt of *conformity* to The Church of *England*, the same reverend member is again my witness; nor are all of you ignorant of what he openly said on this head.----I remember it was only the last time that I enjoyed his company, together with two more of this board, that he was pleased to declare, he should never forget *the concern* I was under, and *the indignation* I expressed at my self on this account, when taking a turn together in the fields. You will recollect no doubt, those of you who heard him (tho’, I profess, it had slipt me till that gentleman mentioned it himself) that he signified, How I broke out on a sudden, in such a manner as surprised him, by saying: *I am sure the most ungrateful, rebellious creature in the world.* He then farther declared, not only that I startled him, but that he could neither imagine what I referred to, nor what I was going to relate.---What was the occasion of this *pathos*, this sensible distress and anguish?---Mr. *Brine* can acquaint you with *the spring* of it; and, if he will do me that justice, knows it is to be placed to those *irregularities*, which I charged upon my self from the procedure last mentioned, or from both of them united.

AGAIN,

AGAIN, The Reverend Mr. *John Townsend*, another member of this board, as well as your secretary at *The Fund*, is no stranger to my *temper* and *disposition* respecting these things. He was the other person, whom I was so intimate with, as to let into these *important secrets*.

THAT gentleman and my self have canvassed the whole affair, in *both cases*, once and again; and therefore he is a very *proper* person for you to *examine* on the subject.----- Be so good as to ask him, what it was that passed between us in my garden, not long before my going to *Paris*. However, least he should have *forgotten* it, or, rather, least he should be disposed to *deny* it (being got into that way, I understand, here lately) suffer me to give you a general account of that interview my self.----- Mr. *Townsend*, being acquainted with *the whole series* of my affairs, and knowing what *influence* it had upon my mind, was pleased to deliver himself in words to this effect: "Have none of the members at *Devonshire Square* observed any particular uneasiness, or weight upon your mind?" My answer was: "I do not know that they have; at least, no notice has been taken of it to me". "But, says he, supposing they should observe it, and enter into close conversation with you, and express themselves after some such manner as this: *We are afraid, brother Rudd, that there is something more than ordinary affects you*: Do you think, con-

"tinued

"tinued he, it would have any such influence
 "with you, as to cause you to alter your
 "resolution about going abroad"? I remem-
 ber my answer was to this effect: "There is
 "nothing, I know of, so likely to do it, as
 "that".—And I may venture to affirm, that
 had they took this method, I never should
 have gone. For my *principal* trouble, at last,
 was intirely resolved into *these matters*. I had,
 in a great measure, lost *the resentment* I had
 taken up by reason of *former neglects*; that
 was well nigh *buried* under a consciousness of
 my *own weakness* and *irregularity*: So that,
 at this time, my *concern* chiefly arose from *the*
attempts I had been making to desert the bap-
 tist interest.—I am very well assured, I could
 not only have been *easy* in my own mind; but
 have *thrown aside* all thoughts of going abroad,
 had this *unhappy* secret, which burnt like an
 inward fire upon my spirits, been disclosed.
 But then, I thought, as *the marks* of my *con-*
cern were so very apparent, that the lest thing
 to be expected from *the heads* of that commu-
 nity, even in point of *christian compassion* and
tendernefs, was, to have found out *the means*
 for it, or have introduced a conversation for
 that purpose. For tho' I should have been
 ready to have come to the most *open confession*
 in these points, had they used me, at all, in
 a *brotherly way*; yet I could see no reason why
 I should *directly expose* my self, or become my
own accuser.

BUT yet farther, my *concern* for these *irregular* steps was even more *public* than all this—Let me see, Gentlemen, how many of you were present at my brother's *ordination*, in *Broad Street, Wappin*?—I do not know whether any of *the pastors* were absent except Mess. *Wilson* and *Giffard*. However, I can be positive most of you were there—Well, have you forgot my *simplicity* and *weakness* at that time? Do none of you remember that I was called upon to bear my part in the service of the day by *prayer*? But that my heart was *so full*, my spirits *so overwhelmed*, that I was obliged to *break off* in the very introduction?—This incident you were witnesses to your selves. And what, think you, was the occasion of this *unexpected interruption*; these *marks of distress*, which were *too visible*, to be hid from *the auditory*? I know *the construction*, which some who were *enemies* to that *little, despised* people, put upon it, at that time. But those things are *below* my regard. The *true* reason of what then happened was, I aver, no other than this: That I was at that time in the midst of my pursuits, not knowing how soon I should appear in a very *different place*, and after a very *different manner*; I mean in *The Established Church*. And it cut me to the heart to reflect upon *the difficulties* that ministers, in *our denomination* particularly, have to encounter, and *the temptations* to which they are unavoidably exposed, in the discharge of their work: But most of all, that I was going to
pray

pray for success upon my brother in *that interest*, which I myself, at that time, was *preparing to leave*.

Nay over and above all this : What was it, Gentlemen, that turned up between you and me, *all the heads* of this board and myself, in a conversation at *The Fountain Tavern*, at *Stocks Market*, the very week, if I mistake not, that I sate out for *Paris* ? ---- Your memories, I suppose, are *very treacherous*; and yet one would wonder how they should too, so *very tender and affectionate* as you then were. O, what *regard* did you express for *my person*? What concern, that I was not to be *prevailed* on to continue in *England*? --- Can you recollect any of these things? --- Were you not pleased to say: " That you were at a loss to account for
 " my resolution, or obstinacy in this particular? And that you could not imagine what
 " reasons I could have to satisfy my self in it." Again: " Did you not conjure me to make
 " you easy upon the head; and press me with
 " all the vehemence of words, to be free with
 " you about it?" --- And what was the account which I then gave of my self? --- Hard terms, that I must be obliged to expose *all my infirmities* ! ---- Did not I say to you on this occasion, and that with tears in my eyes (so very *foolish* indeed was I) " That I had been so far
 " under the power of unbelief, at times, as to
 " think I ought to lay down the ministry;
 " that I looked upon my self as unworthy of
 " that office; that I was afraid of becoming
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“ a reproach to it ; and, by reason of some
 “ steps in my past conduct, that I could not
 “ recover my spirits, or go on so comfortably,
 “ for the present, as I could wish ; that, never-
 “ theless, I designed to return, and hoped it
 “ would be with more satisfaction to myself,
 “ and usefulness to others.” Remember,
 Gentlemen, that these are incidents which turned
 up among your selves.

To what has been now said, give me leave,
 Gentlemen, to subjoin, That I made *the same*
acknowledgments, repeated *the same declarations*,
 (nay was rather more express on these heads)
 to *four or five* of the brethren *at Devonshire*
Square, who were *messengers* to me after my
 return from *Paris*. “ They importuned me to
 “ let them know, for the satisfaction of the
 “ community, what was *the particular reason*,
 “ that determined me in going abroad.” When
 I told them (reserving *farther explications* to
 myself) “ That the reason, in the main,
 “ was no other than that I had been under
 “ strong inclinations of leaving the baptist in-
 “ terest, and of settling *elsewhere*.” And
 farther, with respect to my design in it, “ That
 “ I made that *tour*, in hopes it would not only
 “ disengage me from every temptation of that
 “ kind, but tend to settle my mind, and re-
 “ turn me to public service with greater resolu-
 “ tion and usefulness.”-----Now can you ima-
 gine, Gentlemen, or, indeed, any body in the
 world of common sense, that I either *could*, or
would have expressed myself in this manner ;

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but

but that I was at the same time *concerned* for my *past* procedures, and heartily willing to *abide by the particular baptists*?

IN one word, Gentlemen, will *nothing* satisfy you on this head, unless I lay open my *very bosom*, and make you acquainted with my *private acts* of devotion? Must I disclose *the recesses* of my *heart* to you, and lead you into *the secrets* of my *closet*?----What *unbelieving*, what *unreasonable* creatures are you!--- Since it must be so, I submit to it; tho' no other occasion should ever have wrested the account from me---- " I spent one whole
 " day, in the most solemn manner, that I
 " could, in *reading* [chiefly The Bible] *fasting*,
 " and *prayer* to The Lord; begging direction
 " from him under these bewildered circum-
 " stances, and resolving, in his strength, to
 " act as convictions might open, and I might
 " see most reason to determine in the close
 " of the service*.----Well, what was *the e-*
vent? You have it before you: I put an end
 to the whole affair. In what manner I left
The Quakers, I have told you before; and
 now I waited upon *The Lord Chancellor*,
 " And desired his Lordship would give me
 " leave to recede from all former pretensions."
 Upon this likewise I took up a *firm resolution*
 of going abroad for some few months, as the
 most

* Mr. Brine cannot but remember something of this matter, happening to come that very day to my house, and being told, "That I was, indeed, in my study, but not to be spoken with." For I had given positive orders to the contrary.

most likely expedient to recover myself from the *present incumbrance*, and regain a *perfect composure* of mind.*---So that notwithstanding, either thro' *the false*, or *ambiguous* lights, in which some have represented things, I have been *greatly blamed* among the churches for going to *Paris*, and leaving my charge, for that interval, at *Devonshire Square*; as I did not attempt it, at first, without consulting *the heads* of that community, and obtaining at one time, to say the least, their *seeming concurrence*; I can declare, I undertook and pursued that journey not only with the most *generous* regards to the baptist interest, in general; but with the most *righteous* intentions for the service of that congregation, in particular†.---And I take this opportunity of saying, That

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what

* To make the account of this matter complete, it must be observed, That beside the reason for my going abroad, just now mentioned, which was indeed *the prevailing* or *grand* reason to myself, there were likewise *two* more: The one, That I might ease the congregation at *Devonshire Square* in respect of *expence*; some of the principal members having complained, *That things would not do*, and *That they could not hold it*. This was the reason which I urged with them; and therefore proposed *an abatement* in my *salary* of twenty pounds *per annum*, after my return. The other reason was, That in case *the attempts* I had made for leaving them should *break out*, and they should *insist*, as it was very likely they would, upon *submissions*, which I might think neither *becoming* nor *reasonable*, I might have it in my power to *withdraw* from public service, with less inconvenience to myself, and detriment to my family.

† This, I apprehend, will be readily allowed me, from what has been already said on the subject.---The only thing, which remains to be cleared up in *this history*, is, my leaving *Devonshire Square* after my return. Now this was occasioned as follows;

what gave me the *quickest resentment* or *pain* in *throwing up* at *Devonshire Square* was, That
I was

lows : Notwithstanding, partly by my making *the heads* of the congregation *acquainted* with my design, and having their countenance, however at first, for the execution of it, and partly by what I offered in defence of myself on this head, in their last church meeting before my going abroad, where the matter was debated for an hour together, they could lay nothing *criminal* to my charge, nor enter any *accusation* against me ; but broke up, *agreeing* to leave things as they were, till it should please God to return me ; I say, these things notwithstanding, some *few* of the principal members (for *one* or *two*, who were more considerate, either *went away*, or *protested* against their procedures) taking the advantage of my *absence*, managed things so dextrously, as to get a *vote* passed to *suspend* me from my *salary*, and with that from my *office*, till such time as I should give the church *satisfaction* ; which *satisfaction*, truly, as they had settled it, was to be nothing less, than an open acknowledgment, that I had been guilty of *evil conduct* in going abroad, as they would have it, without *the consent*, and therefore against *the authority* of the church-----Now I submit it to any *impartial, disinterested* person, Whether, in short, I could, with a safe conscience, come into any *such* acknowledgment ; considering not only *the steps* I had taken with the principal brethren *before* my setting out ; but likewise, what my *circumstances* were ; the *grand* design of this *tour*, and *the necessity* of that, or something like it, to make me *comfortable* in their service. ----- Besides, let it be also considered, That if nothing but *satisfaction* would do, for my going, and they wanted that which was *real* and *genuine* upon *acknowledgments* from my own mouth, no body could ever have attempted it in a method more *improper* and *exceptionable*, than what they were now taking. *The demand* was wholly *arbitrary*, and therefore not only *an imposition* upon me, but, in fact, *an abuse* upon themselves ; because it was *forestalling* my conscience, and *tempting* me to comply with *their weakness*. For had I fell in with their measures, or acted upon *their vote*, how could it have been known, whether any *acknowledgments*, under such a circumstance, were the *real* produce of *my heart*, or the *mere* effect of *worldly designs* ? Wherefore, as a means both to deliver *myself* from every *temptation* on the side of *self interest*, and to cut off all occasion for *after imputations* of that sort from *abroad* ; I insisted

I was obliged to relinquish their service, just at the time, when I had reason to believe, I was duely qualified for them.

I think, Gentlemen, there is but one thing more which I have to observe to you, before I close

fisted upon having *that vote previously cancelled*; assuring them, if that was done, and thereby things put upon *the same foot where I left them*, that I was ready to give them *all the satisfaction* which was in *my power*.----This they refused; which, we may observe, was so much the more extraordinary, not only because *the vote* itself was contrary to their *obligations* to me upon going abroad, and was obtained, by a sort of *juncto*, as I may call it, when I was not upon the spot to speak for myself; but likewise because, one would have thought, supposing only that *the messengers* were *faithful* in their report, that they should have been *prepared* to have *made things easy*, and have embraced me as one *recovered* to them in a *very providential manner*. But there being nothing of this, and finding, on the contrary, either that they were *wholly insensible* of the frailties of human nature, or that they would not make any *allowance* for them; that they were resolved *not to leave* me to *the liberty of my conscience*, nor honour me with *the common credit of an honest man*; but, instead of this, were determined to *force me*, in a *mean, servile way*, or not at all, to give them what they called *satisfaction* (tho', I think verily, they ought, in great measure, to have had it *before* from *their messengers*) I chose, as the most *peaceable way*, both for myself and the community, to put an end to the dispute by desiring a *dismission*; upon which *one* of their *officers*, as a specimen of singular *tendernefs* and *affection*, was pleased to say, not for himself only, but in the name of the rest, those of *the private faction*, at least: *We are glad you give us no more trouble; We were afraid, we should not have got rid of you so easily*. From whence we may pretty well conclude, what was the *principal* reason, why they would not consent to set aside *that vote*; namely because they knew, had they made me easy on *that score*, or removed that *single* objection, I certainly had such things to have offered, as would have *conciliated* the minds of the general body: But some of *the heads*, being *implacable*, were resolved not only *never* to be *satisfied* themselves; but to give me *no fair opportunity of satisfying* the congregation.

close this branch of the subject, namely: That you are to remember, that tho' I was so wicked (to speak in your way) as to *attempt* going over to *The Quakers*, and conforming to *The Church of England*; yet that I was also so *honest* and *conscientious*, as to *put an issue* to these measures *myself*. Let us take things together, in their whole *compass* and *extent*; because, you know, it many times happens, that while *one* part of a man's conduct *seems* to threaten his *religious principles*, *another* part, by bearing a *contrary aspect*, cancels that charge, and speaks in his favour.

AND now, Gentlemen, putting *the amount* of these observations together, and reviewing *these various instances* of my *spirit* and *behaviour*, while involved in the manner above; *instances*, many of them however, which you have been *eye* and *ear* witnesses to your selves: I persuade myself you will readily perceive, with how much *justice* and *honesty* you represent me to the world, when you are please to call me *a man of no principle*, *a mercenary tool* (for that is the meaning of your words) and *an apostate*.—I challenge any of you to say, how it was possible for me, either to manifest *a deeper concern* for *past* instances of *unhappy conduct*, or give you *more convincing proofs*, that my *faith*, or *religious sentiments* continued *intire*.

My next obligations, Gentlemen, in order to *clear up* this argument, and discover *the foundation*

foundation of your charge, lead me to examine

THE SPIRIT and CONDUCT of this BOARD,
as they relate to the present transactions.

Now in order to this suffer me, Gentlemen, to begin by asking you some *questions*.

THE FIRST QUESTION.

I. HERE then I would inquire, in the first place, if you please, Gentlemen, Whether you can in your *retired, devotional* hours, when you make the *nearest* approaches to the throne of grace, *avow* what is asserted in your *present* charge, to have been *the sole*, or even *the grand cause*, of your treating me, as you have done? Dare you take this liberty with your selves in *The Divine Presence*, and, by an *appeal* to him, who is the searcher of all hearts, *solemnly declare*, That *the true reason* of your treating me as *an heretic*, and teaching the people to conceive of me as *an apostate*, was, not so much that I had received and maintained *the unitarian system*, as your being satisfied upon good grounds, that I was a man of *no principle, no religion or conscience*?---No, tho' I should be loth to promise for your *inclination*, yet, I believe, you are scarcely so desperate as this, neither---You *could not* do it; not only because you are sensible *The Divine Being* can see thro' every *disguise*, and therefore

fore is not to be *imposed upon* like our fellow creatures; but because you are *conscious* of *too many proofs* to the contrary, which would all stare you in the face, and detect you of *forgery in the very act*. For instance,

1. FIRST of all, What can be more *contradictory* to *such an appeal* than the several marks of my *sincerity*, before related in this letter, most of which, as hath been observed, you were either *separately*, or *conjointly* witnesses to your selves?-----And I dare challenge Mess. Gill, Brine, and John Townsend, with whom I most frequently conversed, and who were then best acquainted with me, in every particular of life, to *assert* any such thing; I mean, that they ever *did*, nay, in short, that they *do*, at this day, believe me, *in their hearts*, to be a man of *this character*. I can be positive for myself, if any expressions of this kind ever *did* drop from *their* lips, that they acted in *opposition* to all the *convictions* of their own minds. Again,

2. THO' these things, according to Mess. Gill and Brine, were known to the late Mr. Arnold, and were *first* divulged by Mr. Samuel Wilson; yet nothing of this was known to you *as a board*, till *after* my ejection. It was no *article of impeachment* against me, when you were pleased to sit as *judges* of my *orthodoxy*. It was never *entered* as a reason to *inforce*, or even *countenance* your procedures against me at that time. Make the most of it, it lay, however, in the breast of some few amongst you

you, and therefore *not being known by the general body*, till *after* my expulsion, it was so far from being *the only* or *principal cause* of it, that it could not, in short, have *any* share in the matter, *any, the least influence* upon it. Farther :

3. LET it be considered, how this agrees with what has been said to me by some of your own members, particularly Mess. Gill and Brine, upon the occasion---I had complained to them of being cast out in this manner, for *a single doctrinal principle*: “ Why, *said they*, “ It is no more than what is common; no “ more than what we are obliged to by our “ constitution. We separated, *continued they*, “ from the general baptist ministers upon this “ very foot.”-----Now let this be observed: If you proceeded upon *this single principle*, or ejected me, for *the same reason*, upon which you declined correspondence with the other baptist ministers, where is *the truth* of this part of the charge, when you assert, that it was because you had good ground to conclude, I was a man of *no religion* or *conscience*? And then,

4. LASTLY, consider likewise how this tallies with your *own sentence*, when you ejected me. *That sentence* is absolutely confined to *my alteration of judgment*. You resolved, *Nemine Contradicente*, That I should no longer sit with you as a member of this board, because I had declared, that *the trinitarian scheme* was a matter of human invention, and consisted of words and phrases which were not to be found

in The Bible---So that we hear not a word of *the present reason* for this expulsion; no mention, at all, made of it till here *lately*: Whereas it *might* not only have been easily mentioned *at first*, but indeed *ought*, had it been any part of your *deliberations* at that time, or *the grand cause* of your treating me in the manner I complain of.

Now, Gentlemen, suffer me, before I proceed, to give you *a general view* of your conduct in this particular----And to be free with you, Is it not very surprising, that you can allow your selves to *prevaricate thus with the world*; to *trifle with your own consciences*; and, by making these inroads upon truth, fly in the very face of *The Divine Being himself*?----Do not you know, that as you bear the character of ministers, so that every thing, which comes from you, is looked upon as *sacred*, as *strictly*, and *inviolably true*; and that for this very reason, *because you are pleased to assert it*?---How then can you *excuse your selves*, or *expect forgiveness with mankind*, when you are endeavouring to *impose upon us* at this rate? What then have those *without doors* no right to *receive the truth* at your hands? Or am I such an *heretic*, and you such *archbishops*, that you are not to *preserve the truth* with me? Are all obligations of *bonesty* to yourselves, and *justice* to me, *cancelled*? Tell us, pray, Whence it is that you pretend to a *dispensation* for these things?---Look to it, Gentlemen, I am *strangely out*, or a *behaviour* of this sort will neither always recommend itself

itself to you, nor always fit easy on your minds.
 -----But not to enlarge here: Let it be granted for once, that you *really believed* me to be *this person, this mercenary, abandoned, apostate creature*, you speak of; and that you *did*, at last, eject me for that *very* reason, upon that *very* account. Here then

THE SECOND QUESTION
 will be,

II. PRAY, Gentlemen, where was *your conscience and faithfulness*, first, in *admitting* me, and then in *retaining* me so long a member with you, after my return from *Paris*?-----As much as my *covetousness* and *apostacy* are now said to disturb you, there were no signs of it, till I had declared myself *an unitarian*. Before this I was not only a *proper person* to sit with the reverend members of this board (notwithstanding my having left *Devonshire Square*) but one whom you could *very well approve of* for being the *pastor* of a church in communion with you. This is notorious, and therefore a *flat contradiction* to your *present pretences*. Had you *really* thought me the person, you would now make me pass for in the world, the least degree of that *zeal*, which you maintain for your own *society*, to have kept that *pure and untainted*, would have engaged you to have expelled me, *long before* you did. And then that *faithfulness*, which you owe the churches in general, would likewise have obliged you to have entered your remonstrances against my

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being *chosen* at *Maze's Pond*. But, alas! all these things could sleep: I was not a person so *mercenary* and *corrupt*, but this board could both *retain* me as a *member*, and *countenance* me as a *minister*, till such time as I declared myself of principles, which infringed on their *darling hypothesis*.

THE THIRD QUESTION.

III. AGAIN, Gentlemen, If you expelled me, because I was a man of *no principle* or *conscience*, pray, what was the reason that you *treated* my brother, Mr. *John Rudd*, in the *same way*? What did you *expel* him for?--- I hope, you did not suppose it could be just, to make *him* answerable for *my* faults? He had no hand in *my* going over to *The Quakers*, nor in *my* conformity to *The Church of England*. Good now then, what was *his* crime? ---That he had all along been *stanch* to his principles, and *inflexible* in the *profession* of them, you all knew. What account then do you give for your selves in this part of your conduct?--- O! You expelled *me*, because I was a man of *no conscience*; but *my brother*, because *he* appeared to have *too much*: I was too great a *libertine* in principle; but my brother *too rigid*, *too obstinately just*. ---A pretty piece of consistency, indeed! A notable proof of *the spirit* with which this board act in their excommunications!

THE FOURTH QUESTION.

IV. IF what you now suggest as to *the reason or cause* of my expulsion be true, How came it about, Gentlemen, that you *suppressed* it from the public, or suffered it to lie *dormant* so long? * Why did not you bring out *this reason* in all its aggravated circumstances before? No, not *a syllable* of this was heard till since the publication of my *second* letter to the board. How very *likely* then is what you pretend? How *charitable* and *righteous* what you assert? Particularly so far as Mess. Gill, Brine and Dew are concerned in the present reports; because they have had *the latest and largest* proofs of my *sincerity*, even just before my sending you *the first* letter from the press. For besides what Mr. Brine particularly knew of my *temper* and *conduct* in *both applications* from the beginning; in the conversation, with these several members, now referred to, I not only laid *a copy* of the letter

* As to *the applications* themselves, Mess. Gill and Brine, I am told, truly, have been blamed for not divulging them sooner. But, alas! *the answer* to that is very *obvious*; I can *easily bring them off* here.----- Having had so many proofs of my *great value* for themselves, of my *sincere regard* to the doctrines of the gospel, and of my *concern* (*the latter, however*) for *the measures* I had been taking; it was *impossible* they should *descend* to any such work, till they were grown *indifferent* to all obligations *moral* and *Christian*, or till they had brought themselves to *dispense* with all the laws of *humanity* and *friendship*. Then, indeed, they were prepared for *any thing*; but it must come: But had they brought *the whole truth*, no quarrel had ensued; I should readily have forgiven all the injury they could have done me, by such a *discovery*.

letter to the late Lord Chancellor before them; but acquainted them with *the several circumstances* of my *behaviour* herein before mentioned, and closed with saying, " That, all " these things considered, I could not but " think I had been hardly dealt by : " Upon which, Mr. *Gill*, by way of excuse for himself, was pleased to return : " But this was " more than I knew ; " or words to that purpose. Well, but neither Mr. *Gill*, nor *those in company* with him, not to say what other members of this board, could plead *ignorance* in these things after they *did know* them. And yet, behold ! after this, even so lately as since the publication of my *second* letter, have you *revived* these reports, spread them with *double vehemence*, put matters in the most *aggravated* light, heightened with *the additional, dreadful* name of *an apostate* : And, at last, fastened upon the whole, in the gross of it, as a *very plausible*, and therefore *very fortunate reason*, not only for treating me, at this day, with *contempt*, and answering my *remonstrances* to you with *silence* ; but, (would one believe it ?) for expelling me as *an heretic* a very little short of *a year and an half* since. How you can possibly make these measures *consist*, or *hope* they will *succede long* with the publick, I cannot imagine.

WHAT I shall next submit to your perusal will be some

MISCELLANEOUS OBSERVATIONS

relating to this subject ; And

I. I CANNOT but observe, Gentlemen, that it falls out not altogether so happily for you, particularly when you charge me with taking up my sentiments as *an unitarian* from *mercenary* views, or under the influence of *large offers* from Mrs. GINN, That it is very well known, I was *actually* of this sentiment, in the main of it, before my going abroad. Of this not only my brother, but Mr. *John Townsend* are witnesses. The opportunity they had for it was this : We were all one afternoon, making a tour about *Hackney* ; and as we were willing to improve the time in the best manner we could, agreed to discourse on some *topic of controversial divinity*. The first argument that we undertook, was, what is commonly called *The Praeexistence* of the human soul or spirit of our Lord. And after we had dismissed that, *professedly* entered upon *The Doctrine of The Trinity* ; in the issue of which, I remember I expressed myself in these words : *Well, if I should live to return from Paris, I shall be A Sabellian [or unitarian] ding dong.**
 ----- This was a conversation in which
 Mr.

* I need not make any apology for this *common*, and, as it would seem to ordinary readers, *homely expression*. Because the members of this board very well know what *allowances* are to be made for a *familiar speech* ; and that there is a *wide difference* between an *open, friendly conversation*, and a *set, formal discourse*.

Mr. *Townsend* was a *professed party*; entered upon and managed *in company*; and what took up a considerable part of our time *while walking together*. I am the more *express* in this, because I have been told, that Mr. *T.* has not scrupled, since these disputes turned up, *to deny the plain matter of fact*; not being afraid to assert: "That it was a conversation between my brother and me; that we were canvassing of it, truly, while he was behind; and that he only overheard a word now and then." Not to observe, Gentlemen, that we could never have allowed ourselves to have dropt a companion at this rate, in the midst of our walk; I aver, by all that is sacred, that such a representation is as *notoriously false*, as it is possible for any thing to be. And I must acquaint you, Gentlemen, that if *this modest man* (for I think that is his general character) goes on to *deny the truth* and *falsify his conscience* after this manner, we shall be obliged to publish a *particular account* of the conversation now referred to; *an account*, that has been drawn up a considerable time, but, like some other pieces on this subject, kept from the public out of *pure tenderness to the Calvinistical baptist ministers*.

NAY not only so, but I have before this declared as much to some of the members of this board; and, indeed, have done it, in common, in all companies where I had occasion to speak of this matter. And whatever reason I may have given you to condemn
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my *doctrinal principles* ; I do not know, that I ever forfeited my *moral* character with you, or that I was ever charged, even by this board, with being guilty of *forgery* or *lies*. ----- Well then, how comes it about, that even after *all this*, against such *plain evidence* and such *repeated testimonies* from me on this head, you can assert, that I do not act *from conscience*, in the present *distinguishing* sentiment ; but, in short, am *bought* into *the unitarian* system by the gentlewoman before mentioned ? This leads me to observe

II. IN the next place, That I cannot help being greatly surprised at *such an assertion*, because I made no question, but the ministers of this board had been *better acquainted* with Mrs. GINN, than what this comes to. But you perfectly *force us*, by *one fraud* upon the back of *another*, to conclude, whether we will or not, that you make nothing of *abusing* yourselves, and *imposing* on the world. ----- Mrs. GINN, whom you charge with *corrupting* me, and who is so great an *eyesore* to *The Calvinistical* baptist ministers, has the happiness of being *superior* to all her enemies in this, That she not only possesses a mind, warmed with *the most generous* and *most disinterested* zeal for truth ; but has *the honour* of a character *universally* established, with those who know her, for *integrity of life*, and a *truly Christian simplicity of manners*. So that when you *insinuate*, as you do by *my charge*, that she is *capable* not only of *giving an ear*

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to, but even of *complying with terms* for buying me into the interest of *her principles*, you assert that, which is not only *abhorrent* from her *public, moral* character ; but a *scandal* upon that *reverence* which she has always maintained for *Christianity*. Such a *proposal* (supposing I had been *foolish* and *hardy* enough to have made it) would have brought upon me, as it had *justly* deserved, all that *resentment* and *indignation*, which an *uncorrupted faith*, and a *noble ardour* for religion could have inspired.

---No, Gentlemen, Mrs. GINN has not so learnt CHRIST ; neither are *the principles* she espouses so *desperate* in themselves, or so *hardly* put to it. --- It must be confessed, indeed, that this gentlewoman was ever ready to *buy the truth* ; and has done it, all her days, by a long succession of *trials* and persecutions, among which, those, which she now suffers from you, are to be looked upon as *none of the least* : But she knows how to despise *the censures* of men, nay, and those of *The Calvinistical baptist ministers*. *The answer of a good conscience* with her, is of much greater account than *the empty applause*, or *the solemn flatteries* of the croud. She is convinced, by experience, that such as are *steddy* to their principles, and *willing* to approve themselves to God, *must indure hardship* : But she can rejoice in *The Cross*, where she is called to it for the sake of the gospel, and can bind *your reproaches* to her, as so many marks of an *unshaken zeal*, and *holy contempt* for the world.

---And

---- And as for myself, tho' *gratitude* obliges me to own, that I am under *many, particular* obligations to this gentlewoman, (the more remarkably so, because you have indeavoured, by all your instruments, to *incense* her against me) that she has not suffered *me* to *sink* in the world, nor left *my family* to *poverty* and *contempt*, the things which you were *driving at* with all imaginable fury : Yet *truth* likewise obliges me to declare, that I never varied *a tittle* from *my judgment*, nor *strained my conscience* in any one, individual instance to *compliment* Mrs. GINN, or make her believe me to be, what I am not in fact.---- And in respect to what you are here pleased to charge me with, in particular, God knows, that I was the farthest from taking up my *present principles*, or making a profession of *the unitarian system*, from any *secular views*, or any *conditions*, like what you *insinuate*, of any person upon the face of the earth. Nay, so far was I from making *any terms*, or acting on the foot of *secular proposals* by Mrs. GINN, that besides, that no such thing ever *entered my mind*, it is notorious, that I declared myself, not only when I was without *any promise*, but, in reality, without any *outward prospect of subsistence*.----However, as I was enabled to follow *the convictions* of my own breast, and commit this matter to The Lord, I have the highest reason to acknowledge his *goodness*, and rejoice in his *providence*. Once more, Gentlemen,

III. EVERY imputation of this kind is abundantly answered, not only by *the declaration* I made last ; but also by considering, That I had *absolutely done* both with *The Quakers* and *The National Church* before my going abroad, and therefore that it was impossible, in the nature of things, that Mrs. GINN should have any hand in *buying* me off from *those interests*. Every attempt of that kind, in *both cases*, was *prior* to my going to *Paris* ; and my going there, as I have declared more than once, was *purposely* that I might *break off* all those pursuits ; so that there was no opportunity for Mrs. GINN to *outbid* them. This is a fact so clear, as not to admit even *the colour* of a dispute ; because I had never interchanged a word with Mrs. GINN, nor, indeed, seen her, to my knowledge, till after my return, and my being likely to settle at the late Mr. Wallin's. Again,

IV. If *worldly interest* had been *my aim* in a religious profession, I was certainly wrong, in that I did not secure the congregation at *Maze's Pond*. Believing Mrs. GINN to be as *fond* as you please of the doctrine of *One God* and *One Mediator*, and as desirous of having it known amongst *the dissenting congregations* in this day, as you possibly can ; yet you cannot think, that she would settle *an hundred* a year upon a person for *barely* preaching *that doctrine*, or suppose it were only *four score* :

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For less than that, I imagine, I should not have had with that people.

BESIDES, there was my *public reputation* at stake. ----- It is no *vanity* in me to say, That had I continued among the particular baptists, and settled at *Maze's Pond*, I should not have been *a whit behind the very chief of this board*; because, it is well known, some of your own people have said *as much*, and you are but too well convinced of it your selves.

WELL, why did I not *cover* my principles, and *slink* into that congregation? Why did I make a *voluntary profession* of them myself; when, without being *subjected to any examination*, I might have been *just what I would*? Why did not I take *the advantage* of these things; and at once have secured a *good maintenance*, and have made myself as *popular*, as *others* of this board? ----- Pray, Gentlemen, be so good as to *try my conscience* by my behaviour in *these instances*. Set them, for once, *in opposition* to the other things, which you are pleased to make the world believe, are so many *marks of a selfish, mercenary temper*. Alas! for you. Your charge happens to be laid against *the wrong person*. You have undertaken *the most difficult argument* in the world. --- You see I have here again renounced all for *the sake of conscience*: A much *better* provision, than I could either expect, or even propose to myself, whether from *The Quakers* or *The National Church*; nay *better* than I could hope for from *any other quarter*, by continuing in
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the ministry. And yet I am *a mercenary, reprobate creature!* ----- How happy would it be for my good friends, were there *no greater contradictions* to their *generosity and justice!* Lastly,

V. SUPPOSING I was every thing that you say, *A mercenary fellow, a man of no principle or conscience, one, who would really take any side for interest:* What is that to the question in dispute between us? And how does it discharge you from your *obligations* to attempt my *conviction*, and preserve your *admirers* from the *poison of my doctrine?*-----Sure, all these things notwithstanding, if you acted the part of *Gentlemen and Scholars, Christians and Ministers of The Gospel*, you would, at least, think your selves obliged to take *some pains* with me, and show some *little respect* for the *spiritual good* of your fellow creatures. For believe this: Let me *act* from *what principles I will*, as long as I have *any thing* to alledge, that *comports with reason*, and *bears the authority of Scripture*, people will nevertheless attend to my arguments, *maugre* all your *censures and scandal*. They will never suppose that such *measures* challenge the name of *real answers*; but will still think, I have a right to call upon you to enter the lists, and behave like *true champions*. And without doubt, as I have said once and again, If you had any *zeal for truth*, any *abhorrence of error*, any *concern for the honour of God*, or any *sense of your duty* to souls, you would rouse your selves up, and come forth with

with your *strong reasons* against me. You would *refute this heresy* of mine, since that is the *best* term you can allow *my principles*; and *establish* your own sentiments, in, what you are pleased to call, *a fundamental* of the Christian religion.---Certainly you cannot be so far sunk into *ignorance* and *stupidity*, as to imagine that representing me as *a very weak*, or even as a *very wicked man*, is doing *every thing* that is *necessary*, or that *becomes* you, where *a truth* of this *consequence* is in danger.---Why, Gentlemen, this is neither *more* nor *less*, than taking away your Gods; and alas! for you, as the text says, *What have ye more?*---Why then do not ye go about it, and prove to us, by all the light of *Revelation*, if not that *a circle* is a *triangle*, and *a triangle* a *circle*; yet that *three* are *one*, and *one* *three*; that *equality* does not involve *plurality*, or that there may be *three equals*, and yet *but One God*? Why do not ye make it appear, That notwithstanding there is *priority* and *succession* in your account of the *three divine persons*; yet that they are all *co-equal* and *co-eternal*, contrary to *all the meaning* of words, and *all the sense* of mankind? In short, why do you not prove to us, that *one God* may beget *another*, and *a third* procede from the *other two*, and yet all of them be *self-existent*, *unoriginate* and *eternal*?---No, this is the *real core*. I cannot turn off those *unmeaning expressions* with your *volubility* and *confidence*; and therefore, for that reason, or
that

that and one more * (if you would speak out) I am *all* that is *monstrous*, all that is *detestable*.

BUT by this, I presume, you will think it high time that I *draw the account together*, and *give you*

THE IMPROVEMENT ON BOTH SIDES.

Now, Gentlemen, of what has been said this is THE SUM:

With respect to myself,

You have charged me with *the blackest crimes*, such as, if true, ought to render me for ever *incapable of public service*: But how have you *supported* them? Why, first, by my *offering* to go over to *The Quakers*; and then, by my *having attempted conformity* to The Church of *England*.---Now what *ground* there *might have been* for your charge had I *actually gone over*, either to *the one* or *the other*, is not *the question*; that is intirely out of the present dispute, because it is certain *I did not go*; but, having made *these attempts* in the heat of natural resentment, *put an end* to them *myself* upon mature deliberation.----What then is *the real amount* of the whole? Neither more nor less than this: That it seems, at last, I was

* Referring to *the principal reason*, as it is to be found in the second letter; *Impartial Reflections*, p. 52. For, in reality, my profession of *unitarianism* only gave the board, as they thought it, a *lucky opportunity* to pour their resentment upon me for *former indignities*, in not coming so plum into *all their ministerial measures*, while a member with them.

was *severely strict* to my principles; *scrupulous*, even to a degree with your selves; that I did not *depart an hair's breadth* from conscience, judging of it in your own way; but what from *doubts* hanging upon my mind, and a *fearfulness*, that I was wrong in the main, resolved, at least, if I did err, that it should be on *the rigid side*, and that I would maintain all *the prejudices* of education *inviolable*-----For, indeed, if I may be allowed to speak for myself now, I apprehend, my *great mistake* was, that I did not *sufficiently* understand my *own liberty*. For tho' it might, probably, have been *difficult* for me to have *satisfied* myself *intirely*, had I shook hands with *the particular baptists*; yet I cannot help thinking, as I was *conscientious to excess* in confining every thing to my *own sect*, so that I was rather *too severe* against myself, and *too censorious* on others.-----But then on the other hand,

With respect to this board,

It appears, That you have had no regard to *honour* nor *honesty*, to *moral* nor *Christian* obligations; that you have not only *affirmed* in matters which you *could know nothing* of; but, on the contrary, in matters which you *could not but know* were *absolutely false*; that instead of taking my part, as you ought to have done, as *men*, *Christians*, and *ministers*, you have employed all the influence, laid up in those characters,

acters, to *misrepresent* my conduct, and *prejudice* the minds of persons against me; that you have been *deaf* to my *confessions*, *shut your eyes* against my *tears*, and *wilfully opposed* repeated evidences of my *contrition* and *sincerity*; in one word, that you have not been afraid to *sport with truth*, to *belie your consciences*, and stand *perjured* before The Lord.

THIS, Gentlemen, I apprehend is *the total* of the evidence on both sides, and *the fair ballance* of the present account. Here, therefore, I might have broke off, without the least imputation of *neglect*, or breach upon good *manners*. However, as I would by no means indulge any thing, which might look like *grudging* my pains, when I have *no meaner* correspondents than the members of this board, and am engaged in *no less* service than *your general reformation*; I believe, we must not part yet: There is still something behind, which I have to offer *for myself*; as well as other matters, which I have to observe *about you*.

As to myself,

IT is very probable, Gentlemen, all of you may think, that what I suggested last, concerning my *present liberty* of conscience, stands in need of *explanation*: Wherefore that I may not leave you in the dark on this point, what I have farther to subjoin is as follows:

I IMA-

I IMAGINE, that as I have now a more *extensive* view of the *principles* and *pretensions* of the *different sects* or *interests* among us, so that I can form a *better judgment* of their *intrinsic virtues* or *merits*; and see not only wherein their *particular excellencies* consist, but likewise wherein it is that *the one* may have the *advantage* of *the other*.-----Now as I am thoroughly convinced, that *no one denomination* is so *perfectly orthodox*, as not to admit some *mixture* or *allay* of *error*; so neither is there *any* so *universally corrupt* or *degenerate*, as not to challenge an *affinity* to *truth*, or, if that be not enough, the *possession* of it, in some *particular* or *other*.-----This engages me to *think moderately* of *each profession*, to cultivate sentiments of *tenderness* and *charity* for them; and, in short, so far as *I am satisfied* they are *right*, obliges me to be *on their side*.----What is there in names, Gentlemen, that such and such *sounds* should fix the character of *Christians*, or the brand of *heretics*, upon *this* and *the other sect*, as *differently* and *currently* applied? What is there in *Calvinism*, why all of *that profession* should be *thoroughly orthodox*? Or what is there in *Arminianism*, that those of *that principle* should be *wholly erroneous*? And so as to other *names of distinction*, whether in *The Established Church*, or among *The Dissenters*.-----Let us consider *things* and not *words*: And while we have good reason to conclude, that those, who call themselves

Christians, are really such, I mean, that they hold the head THE LORD JESUS CHRIST; let us not take up that aversion to their persons, or contempt of their principles, as not to treat them as members of the same body, and hope they may get to heaven, as well as our selves.----- Here is in this case a great secret, my friends, and what you either do not understand, or are not willing to attend, namely, That true grace is consistent with great darkness. And tho' it might be sinful for persons of your growth (for I would not presume to mention my own at the same time) to give into all the weaknesses of others; yet, I hope, so far as they are right, it can be no crime, even for you to acknowledge it. It can never be pretty to condemn what there is in them, truly conscientious and Christian, because they do not happen to be blest with so plentiful a portion as our selves.-----Really, Gentlemen, I cannot but think, you are too narrow in these matters, straightened in your selves: And that, while you boast of freedom in one way, you appear little acquainted with that liberty, which we have in CHRIST.----- I know it is no better than cant with you, to talk of extensive charity; however such a thing there is; and those who know most of their own imperfections and short sightedness will study and encourage it most.---- For my own part, I am free to declare, that I have done, I hope, with the contrary spirit; and therefore, that where I
find

find the traces of *Christianity* with others, discovered by an *affectionate regard* to the doctrines of *Revelation*, as they lie in our *BIBLE*, and a *conversation* becoming the gospel of *CHRIST*, whether they are of *my length* and *breadth* in *circumstantial*s or not, I shall love their *persons*, and covet their *friendship*.

I AM afraid you will mistake me, Gentlemen; tho' I express myself thus *largely*, do not think I am going to *leave* you. No such *good news*, you will say, probably? ---- No, besides that my *objections* are increased, however to *Conformity*, by my late sentiments as an *unitarian*, I am *bound to you*, by too many *sufferings* for that. And, if this be what you want, I *sincerely* hope, you will long have the *mortification* of finding me amongst you. ---- Leave you! I cannot be so *unnatural*; at least, let me see first, what I can do to recover you from your *present darkness* and *bigottry*.

As to The Gentlemen of this board,

HAVING reason to suppose, that by this time, you must needs have a *complete view* of your selves, and be capable (if *self love* does not *intirely prevail*) to form an *estimate* of your conduct in *the whole* of this affair; I would take the liberty to inquire, in a *serious* and *calm* manner, How it is that you *look upon your actions*.-----You know, to be sure, what apprehensions we have of a person, who robs
upon

upon *the high way*, and who, besides taking from a man *the little* he carries in his pockets, may possibly put him into *bodily fear* : I can easily believe, there is not one of this reverend assembly, who would think it any breach upon *honour* or *justice*, to call such a person by *the blackest names*, and treat him in *the most rigorous manner*. And yet, Gentlemen, do you imagine that any thing of this kind is to be parralleled with such *practices* as manifestly *stab* a person's *good name*, and *blast* his *reputation*, both as *a man* and *A Christian* ? Are any of the former *villanies* so *flagrantly criminal*, as attempts to *starve a man's family*, *prevent his public usefulness*, and *fix a mark of indelible infamy* upon *him* and *his memory* ? You are Gentlemen of too much *discerning* for this. And yet (how sorry am I there should be *such* reasons for saying it) *these* have been *your practices* towards me ; *these* are the actions of *no less persons* than the *Calvinistical baptist ministers*. And then in consequence of this,

WHAT is it, good now, that you *think of your selves* ? Or *what opinion* do you expect *others* to retain concerning you ? ----- Such *uncommon* acts of *violence* give us a strange suspicion of the very *constitution* and *nature* of those, who are capable of making them their *own*. Pray then, How are we to call the members of this board ? Are you *Englishmen*
or

or *Hottentots* *? *Britons* or *Barbarians*? Are you really a part of *the human, reasonable species*? Or do you only wear *the appearance* of men, and mock us with the *bare name*? Sure, you cannot have *the vanity* (unless your spirits are *prodigiously inflamed*) of aspiring to the reputation of *Christians*, much less of *Ministers of The Gospel*? No verily, we can never be sunk into *that* degree of *corruption* and *brutality*, as to mean *nothing* by our words, or aim at *no resemblance, no connection* between *persons* and *characters*! ----- Think you, Gentlemen, could I have heard any *confessions* breaking from *your* lips; could I have seen any *tears* falling from *your* eyes, under such a circumstance as mine; And yet have been so far from taking *a generous part* with you in your sorrows, and receiving them as *the genuine fruits* of *a sincere repentance*; that I could both have *overlooked* them myself, and have made those *infirmities*, which gave birth to them, a matter of *accusation* with others?---- No, had I known nothing of *the precepts* and *example* of the meek and the blessed JESUS, (whose *disciples* and *ministers* you nevertheless profess your selves to be) *the bare dictates* of *reason, the common sentiments* of *humanity*, would have taught me *an abhorrence* of methods

* A people inhabiting the southern coast of *Africa*, towards *The Cape of Good Hope*, of whom, among other things, Mr. Gordon gives us this following account: *They have nothing, save the shape of a man, that can lay claim to that noble character.* Geograph. Grammar, Part 2. p. 332.

thods so *intirely cruel*, so *consummately barbarous* !

I AM loth, methinks, Gentlemen, to break in farther upon *your patience* ; yet having some things, as I apprehend, of considerable moment to lay before you, I cannot allow myself to think of *concluding*, till I have given you

THE PRINCIPAL REASONS for this publication.

Now of these some respect *myself*, either *separately* or in *relation* with *the public* ; others *the reverend members* of this board ; others *younger ministers*, just coming into the world ; and the rest *the particular baptist congregations*.

With respect to myself,

I. I HAVE been determined to appear in this manner, First, *To satisfy my own mind*. This end I hope to secure by coming to an *open confession* of matters of fact ; by taking that part of *public shame*, which may justly belong to me where I have acted *unworthily* ; and lastly, by throwing off that *additional weight* which you would *gladly* fasten upon me. Then, That *I might make some kind of an atonement* to such as profess themselves in *the interest of truth*, and who may, probably, have been *scandalized* or *offended* at *the liberties* I have taken. Herein I hope to succede, by leading *the public* into *the springs* of my
actions;

actions ; discovering *the temper* of my mind, and my *manner of deportment* under the *particular providences*, referred to above ; by which means they will readily see, That notwithstanding I rushed into very *opposite* and *inconsistent measures* at different times, from the *heat of natural temper*, and the *apprehension* of a growing weight of *oppression* ; yet that *those measures* were so far from *approving* themselves to me, soon after their being *first taken*, that they were *always* matter of *concern* and *humiliation*, in my *calm* and *retired* hours, and therefore such as I *freely* threw ~~up~~, and receded from myself. And lastly, That *I may open my way afresh* into the world. For looking upon myself as appearing in life *ut integro*, I imagine, I cannot lay *proper claim* to the countenance of *any particular denomination*, nor expect to be well received, either as a *minister* or *writer*, till *false lights* are removed, *real facts* cleared up, and it be put into every one's power, to form an *estimate* of my conduct, and determine concerning me as *guilty* or *innocent*, upon my own *representation*.

With regard to this board,

II. I HAVE two reasons for addressing you in this public manner ; first, That I may *reprove* you, as brethren ; and, secondly, That I may suggest something for your *instruction*.

I

I. THAT

I. THAT *justice* which I owe the members of this board, obliges me to the present publication. I do not question but you know *the direction*, tho', it is probable, you will not much care to lie under its weight: *Them that sin* [publicly] *rebuke before all.*¹ Now that you have *sinned*, and that in *the grossest manner*, is very evident; and therefore it belongs to me, as the person immediately injured, to see to it, *That I do not suffer sin*, or let it rest *upon you*,² according to another command. I am *in any wise to rebuke*³ you, or in the New Testament phrase, to *rebuke you sharply*; ⁴ *cuttingly*, as, you know, the word signifies; ⁵ *to search your wound to the bottom*, or as we commonly say, *cut you to the quick*, to see what *feeling* you have; if *perhaps*, bringing you to a *sense* of your evils, *the thoughts of your hearts may be forgiven you.*⁶ I look upon myself obliged in this case to endeavour *humbling you for all your abominations*; ⁷ and to provoke you *to repent, and do the first works.*⁸ And in order to this my business is *to detect fallacies, take off disguises, and unravel your whole mystery of iniquity.* --- You might possibly, notwithstanding my *weakness*, have *deceived* another person *sooner* than me. I very well know how these things must have turned upon your minds,

¹ 1 Tim. v. 20.

⁴ Tit. i. 13.

⁷ Ezek. xxxvi. 31.

² Levit. xix. 17.

⁵ ἀποτομῶς.

⁸ Rev. ii. 5.

³ Ibid.

⁶ Acts viii. 22.

minds, and how they have been managed amidst your weekly conventions. And to give you an unexceptionable proof of it, I will present you with your *picture* upon this occasion ; *an original* verily ! Not to be matched in *England*, whatever it may be at *Rome*, or within *The Ecclesiastical State*.---We will *suppose* then, for once (your conduct will justify every liberty *in supposition*) That you were got round *The Council Board*, and deliberating this affair, with your *usual knack* at every thing *jesuitical* and *base* : “ Well,” cries one of you, to set the conversation on foot, “ What must we do with this man ? He has hitherto the advantage of us : Our hands are bound up at present. We can neither overthrow his principles, nor vindicate our own conduct. People, that is, the more judicious part of mankind, are ready to say, He has been ill used ; that we have not discovered such a degree of compassion and brotherly love as was necessary ; but expelled him with too much haste, and therefore seemingly from mere prejudice.---Thus far things are against us, and they work so powerfully abroad, that, in short, our whole craft is in danger. What shall we do in this critical juncture ? Some expedient must be found out to put a stop to so threatening, and so prevailing a mischief. If strength fails us, we must have recourse to stratagem. What we want in the merit of our

I 2

“ cause,

" cause, we must endeavour to supply by ar-
 " tifice and fraud."----- " O," says another,
 more ready at *dark counsels* and *crooked poli-*
tics than the rest ; " The way is before us : I
 " will strike out a method for you, at once ;
 " a method by which you may not only
 " vindicate your present contempt of his per-
 " son and neglect of his letters ; but in the
 " most plausible way in the world cover over
 " all your precipitancy and malice in expel-
 " ling him a year and an half since.---That
 " is what we want, brother," says the next ;
 " a notable scheme, if it be but practicable ;
 " secure this to us, and the day is our own :
 " But what is it ?----This plain, easy method :
 " ----Let all of us, in general, boldly and
 " positively assert, wherever we come, That
 " his principles are heterodox ; that the man
 " is ---- let me see ---- A Sabellian ? No, that
 " is not harsh enough --- An Arian, That he
 " depends upon a creature for Salvation.-----
 " And then as to himself, Let us always re-
 " present him as a weak, unsettled, variable
 " creature ; that shall be the best we will say
 " of him : But then more effectually to carry
 " our point here ; Let us add, That he is a
 " mere weathercock in religion ; that he will
 " take any side, and turn to any party, where
 " interest is to be secured. And particularly,
 " as to his present sentiment, Let us stand to
 " it, That he is bought into that by
 " Mrs. GINN. ---- It is true we know there is

" no

“ no real foundation for these scandals, that
 “ they are, in fact, all of them absolutely
 “ false : We are well assured that we cannot
 “ prove the charge of Arianism upon his prin-
 “ ciples, and that the man himself is really
 “ honest and conscientious ---- But that mat-
 “ ters not : We have an equal sway over the
 “ faith and consciences of those we converse
 “ with ; and therefore if we do but give it
 “ out, if we are but resolute enough to
 “ send it abroad, we are sure the people will
 “ find ears to receive it, and greedily devour
 “ it as truth. ----- A glorious contrivance ;
 “ positively ! ” says a fourth ---- “ It will cer-
 “ tainly do. Nothing could ever have suited
 “ us better. --- He knows, that he has made
 “ some attempts which give but too much
 “ reason for such conclusions as these, and
 “ therefore, we may be sure, he will never at-
 “ tack us on this quarter. The thing has all
 “ the colour and plausibility that we could
 “ possibly desire. And tho’ he is ready enough
 “ to take up the pen, when he is sure he has
 “ the better side of the argument, yet here,
 “ as it would be writing against himself, ex-
 “ posing his own infirmities, and setting him-
 “ self on record as a weak man, at least ; we
 “ may be safe in all the rancour of speech,
 “ and outrage of scandal.” ----- Poor souls !
 How am I grieved for you. Are you then no
 better acquainted with *the devices* of Satan ?
 --- This, indeed, is his way ; he first draws
 into

into sin, under colours the most *specious*, and then leaves the *deluded* wretches in the lurch. ---I should have thought, so *desperately cunning* as you all are, and so *inflexibly positive* as you have found me, that you would have taken greater heed to my words, and have been more upon your guard, than what, at present, appears.---I told you, in my last, (if you have yet read it) That *I would certainly follow you into all your lurking holes, draw off the mask with which you cover yourselves, and expose your treachery and double dealing.** And I now tell you again, That as long as you *make lies your refuge*, I will *never leave you*; giving you this consolation, by the way, That *while you speak evil of me, falsely, you will be sure to bear worse of your selves* in every succeeding vindication. Thus much for your *reproof*. Not but if I were disposed to *extend the charge*, I might likewise *admonish you as heretics*; it being certain, in the affair between us, not only that you are *subverted from the faith*, but, by a variety of facts, *self condemned*.

However, to pass that,

2. BY way of *instruction*: As you seem either never to have understood, or intirely to have forgotten, your duty towards *the reputation*, or *good name* of your neighbour, I have
several

* Impartial Reflect. p. 27.

several things to suggest to you on that head:
As,

(1.) You ought by no means to raise any false reports of your neighbour. This is expressly against those words: *Thou shalt not raise a false report.*¹ Nothing, you know, sooner blasts a good name than slander. And therefore David complains of this injury, when he says: *They laid to my charge things that I knew not.*² And however lightly the gentlemen of the Calvinistical Baptist board may think of this practice, it is of a piece with the devil's common drudgery, who borrows his name [Διάβολος] from his being a slanderer, or false witness against the brethren.³

(2.) You are not only to raise, but even to receive, no slanders or false reports of your neighbour. Hence it is made the character of a good man, that he does no evil to his neighbour, neither taketh up a reproach against his neighbour.⁴ Especially is this contrary to duty, when such reports are received, and industriously spread abroad in the world; and therefore the command is: *Thou shalt not go up and down as a tale bearer among thy people.*⁵ Again,

(3.) You are to consider your selves under such obligations to the good name of your neighbour, That you should not diminish his excellencies, or detract from his real worth; much less allow

¹ Exod. xxiii. 1.

² Psal. xxxv. 11.

³ See this use of the word, 1 Tim. iii. 11. 2 Tim. iii. 3. and Tit. ii. 3.

⁴ Psal. xv. 3.

⁵ Lev. xix. 16.

allow your selves *to aggravate his infirmities, or heighten any particular weakness.* This part of duty the apostle *James* is supposed to regard, when he lays down that precept: *Speak not evil one of another, brethren.*⁶ Once more,

(4.) So far, Gentlemen, do your obligations rise on this head, That you ought to *vindicate their characters* in opposition to *known calumnies.* You may be *criminal by silence* as well as *slander*; and therefore if you would be careful to discharge *a conscience* towards your brother, you ought to become *an advocate for him*, and *openly vindicate his character*, when you hear him *asperged or misrepresented.* This was *St. Peter's* behaviour, when the apostles were charged with *drunkenness*, upon the descent of *The Holy Ghost.*⁷ And then,

(5.) LASTLY, You are by no means *To bear false witness against your neighbour.* To this purpose are those words: *Put not thine hand with the wicked to be an unrighteous witness.*⁸ This is *the blackest evil* in the catalogue, and therefore those who can stoop to it *the most hardened sinners.* For which reason *David* expresses his affliction on this head, by saying: *False witnesses are risen up against me, and such as breathe out cruelty.*⁹----- Nor are those persons, you should know, barely chargeable

⁶ Chap. iv. 11.

⁸ Exod. xxiii. 1.

⁷ Acts ii. 15.

⁹ Psal. xxvii. 12.

chargeable with *this wickedness*, who do it *formally*, or *in open courts of judicature*; but those also who *invent, propagate, and vouch* to known *falsehoods* concerning their brethren, Nay verily of the two this seems to be the more aggravated evil, because, in fact, it is *not lying to men*, or not so *formally*, but to *God*, who, as he is *the only judge of conscience*, is in this case *principally abused*.

Now, Gentlemen, having given you *these instructions* on the important article of *duty* towards our *brother's reputation*, you will not only be more capable of directing in this particular for time to come; but by bringing *your past conduct* to *this standard*, more *exactly* determine concerning *your behaviour towards me*.

But I procede with the next reason,

III. IN which I principally regard *the younger ministers*, such who are just coming into the world, and entering upon public work. They are part of this board, and therefore are justly intituled to all the advantages of this publication.

Now I had always a little more sense, than to think that I was born for myself, and therefore am very willing that others should have it in their power to improve upon my experience. Some of you, perhaps, may remember that trite saying:

Felix, quem faciunt aliena pericula cautum.

K

Others

Others are coming up in the ministry, who, it may be, with not much *more knowledge* or *guard* than myself, may be called to encounter the same difficulties; and if by holding myself out as a spectacle to the world, if by standing on record as a *weak, easy, credulous fellow* (for I cannot but think these my principal faults) I may be of any service to those who succede; it is no little degree of *reputation* or *interest*, that I may have had in the world, which I would not willingly sacrifice for so valuable a purpose. ---- With how much pleasure shall I submit to all the disgrace, which I can possibly suffer by this publication, if I may be the happy instrument of keeping others from driving on those rocks, which I have not without great difficulty escaped !

IV. My last reason, Gentlemen, if you will allow me to convey any thing by your means to the *particular baptist congregations*, is, That I am very desirous of giving them my *best advice*, concerning *their conduct towards their ministers*, if they should ever be so *unhappy* as to meet with *one in my circumstances*. I could never, Gentlemen, have a better opportunity for it *than* this, because being excluded their *societies*, and *pulpits*, I have no worldly advantage depending amongst *them*, and therefore cannot be suspected of any particular view to my *own interest* in what I am going to say. Now the whole of my advice

vice will stand in these few words: *Attend more carefully to the temper, education, years, and circumstances of your ministers.*---How wrong would it be to treat a meek person, in the same way, that you would one of a *strong, turbulent spirit*? How abhorrent from reason and the nature of things, to expect that from a gentleman, which a porter himself would scarce stoop to? If they are young, and consequently, in some measure, *raw and unexperienced*, do not look for all that *wisdom and oeconomy* in them, which are only to be met with in those, who have lived *longest* and seen *most* of the world.---- Are you ready to say: *No, for your sake, we will have nothing to do with a young pastor.*----Why, That is *too hasty* as well as *too passionate* a resolution. I do not see, but you must be glad to take up with *young ministers*, or be contented to go without any.----And what is there so terrible in this? It is only throwing a little *additional* weight upon *the wiser*, and *the more aged* amongst you. You have no other burden than this, That you move somewhat *more gently*, and use them to *difficulties*, as you find they can bear them. And if thro' *want of judgment or steadiness* they should commit *some blunders* in conduct; by all means, take care not to expose their *weaknesses*, if you do not find so much *charity* in your tempers as to assist them under those circumstances.

I WOULD not, methinks, Gentlemen, willingly suppose, that any of our baptist churches will be angry with me for the liberty I have now taken. However be that as it will, avoid it I could not in point of *faithfulness* to them. Because having had a pretty large experience this way my self, according to the best judgment I can form of matters, their *future increase*, or *declension* will be found very much to turn out as they *strictly adhere to*, or *recede from these rules*. Without *attending* to them, I could *almost* venture to say (humanly speaking) that they will never *retain* any body in their interest, *capable* of serving them; only remembering by what persons the churches are at present supplied, I decline being positive, and think it will look better to leave *the absolute decision* with the members of this board,





THE CONCLUSION.

Gentlemen,

ALL that I have now to subjoin is, That if you have any thing *to object* to the account here given, or any farther *rubbish* for me to remove, let me intreat you to act the part of *generous adversaries*. Do not skulk thus *behind the curtain*, but *stand forth*, and shew your selves like *men*. You know I am *banished* the houses of your friends; you know it is not in my power to *follow* you from one *visit* to another: And if it were, besides my *aversion* to the work, it would be impossible for me to find a *sufficient* supply of *spirits* and *breath*, to go over the *same articles* in every conversation. And therefore at last, (if any thing yet remains to be *settled* between us) be so *honest* to your *selves*, as well as *gentle* to me, to let me have it in *black and white*. That knowing *the extent* of your *re-*
venge,

venge, I may likewise know what *preparations* are requisite: And instead of imploying my time in the present way, (tho' thus far necessary too) I may at once put the finishing hand to all *personal disputes*, and have the pleasure of entertaining you, in a better manner, with *the particular argument*, which (tho', as things have lately turned up, you are now for denying) had undoubtedly, at first, a considerable influence as to *this difference*, and has been one grand source of that *injurious liberty* you have been pleased to take both with the person and character of,

Gentlemen,

your *real*,

tho' greatly *abused*

July the 9th,
1735.

friend and servant,

SAYER RUDD.

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